knowledge of this matter, both the obscurity *of* the thing itself, and the shortness of human life. —Whereas Atheism, in this latter age of our's, hath been impudently asserted, and most industriously promoted; that very Atomic form, that was first introduced (a little before Plato's time) by Leucippus, Protagoras, and Democritus, having been also revived amongst us, and that with no small pomp and ostentation of wisdom and philosophy.

It was before observed, that there were two several forms of Atomical philosophy: first, the most ancient and genuine, that was religious, called Moschical (or, if you will, Mosaical) and Py thagorical; secondly, the adulterated Atheistic Atornology, called -Leucippean or Demoeritical. Now, accordingly, there have been in this latter age of our's two several successive resurrections or restitutions of those two Atomologies. For Renatus Cartesius first revived and restored the Atomic philosophy, agreeably, for the most part, to that ancient Moschical and Pythagoric form ; acknowledging, besides extended substance and corporeal atoms, another cogitative incorporeal substance, and joining metaphysics or theology, together with physiology, to make up one entire system of philosophy. Nor can it well be doubted, but that this physiology of his, as to the mechanic part of it, hath been elaborated by the ingenious author into an exactness at least equal with the best Atomologies of the ancients. Nevertheless, this Cartesian philosophy is highly obnoxious to censure upon sopcie accotints; the chief whereof is this, that, deviating from that primitive Moschical Atomology, in rejecting all